

Millennial Star



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FEBRUARY 1946



EZRA TAFT BENSON



ELDER EZRA TAFT BENSON

has been appointed by the
First Presidency of the Church,
President of the European Mission.
He arrived in this country
Saturday, 2nd February, 1946,
the British Mission rejoices
in the presence of a Member
of the Quorum of Twelve.
The work of the Lord will go on apace.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

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"Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this."

ECCLESIASTES 7 : 10

"Through the greatness of the universe which it contemplates the mind itself achieves greatness. It escapes from the circle of petty aims and desires which for most of us constitute the prison of every-day life, and forgetting the nervous little clod of wants and ailments which is the self, is elevated into communion with that which is greater than the self. On the practical side this greatness of mind generates qualities of tolerance, justice and understanding, in the growth of which lies the chief hope for the world of today."

C. E. M. JOAD.

Simplicity THE KEYNOTE OF CHURCH ORDINANCES

By
President J. Reuben Clark, Jun.

This address by President Clark was given during the final session of the conference Sunday afternoon in the Tabernacle:

MY brothers and sisters, I trust that the few moments I stand before you I may have an interest in your faith and prayers, that what I say may be helpful at least to some of us.

The wide range of subjects which have been talked about at this conference shows the scope of the Gospel of Jesus Christ and shows us how in that Gospel and in the Gospel Plan the Lord has provided for all of our needs. There is no phase of life that we have to live that is not fully covered by the principles of the Gospel.

As has been repeatedly observed and I myself have mentioned, we are beginning a new era in the history of the Church. We have had great leaders in the past: President Smith, President Young, President Taylor, President Woodruff, President Snow, President Smith, President Grant, and now President George Albert Smith. Each of those brethren in the past had the love, confidence and respect of every Latter-day Saint who was living as he should live. Those only have spoken ill who were not serving the Lord. As in the past, so it is today. May I say, we miss today and through this conference not only the presence, but the admonitions of President Grant—a great man, so esteemed by all who knew him in the Church and out, a man of steadfast principle, a man who lived as he preached, a man who

knew no guile, a man who was honest and truthful, a man respected and loved, to whom I gave all the loyalty I had. The world will not soon forget President Grant.

Now we come to President Smith, and again I say that to him I give all of the loyalty, all the respect, and I shall give to him all the love that I gave to President Grant. If I did not do so, I would not be worthy of the choice he has made. May God help me to do my duty.

Brother Stephen L. Richards yesterday said a few words, along with others, in connection with the growth of this Church. There has been a marvelous growth. You will remember that after the Saviour died, Paul tells us some 500 assembled together and He appeared before them. We may assume, I think that that number was more or less the total of the congregation He had been able to bring together.

A few days after Pentecost, Peter, preaching in the temple, talked to 5,000, many of whom seemed to be believers. But the growth of the Church from then on, while great, seems not ever to have approached our growth in the matter of numbers. I dimly remember having read somewhere that there were perhaps a hundred thousand members at the end of the first hundred years. We number almost a million. That one hundred thousand, or whatever number it was, went forward, but the records show that after the Apostolic age, after the Apostles died, people began to wander away from the Truth. Some writers affirm that inspiration ceased. Perhaps that

is why they did not grow more rapidly, and certainly we have grown so rapidly, because inspiration and revelation, of which Brother Widtsoe spoke, have continued with us during all these years.

But even during the time of the Apostles there began to be a falling away, as it is clear from the Epistles of Paul, of Peter, John, James, and Jude. People began to wander off, and that wandering was increased in the succeeding centuries, accumulating speed, it seems, as it went on. They began to gather in to Church teachings, things to make Christianity a little more palatable to the philosophers of the time. They brought in something of Plato's doctrines, something from the philosophies of the Orient, they brought in dualism, and they mixed up with it a little Christianity and in reaction they created the cult and the beliefs known as Montanism. Imperceptibly they went away. Why did they go? Because they were trying to satisfy the thought and the philosophy and the reasoning of men, in order that they might have their support and probably their praise. Thus came Gnosticism. Montanism was an attempted return to the early principles of the Gospel. Out of the two, with other doctrines of philosophy and thought which came in, was developed the Christian beliefs and practices that were finally established with headquarters at Rome.

There is a deep lesson in all of that for us today. Already there are coming in amongst us doctrines that have no part or place in the pure doctrines of the restored Gospel. These heresies are creeping in insidiously. They come to us from the philosophies of men, in no small part from the philosophies of the Christian

scholars of the day. They make our doctrines, as they made the early Christian beliefs, more palatable to our philosophers, but so surely as they destroyed the Christian Church in the early days, just so surely will they destroy us if we do not stop them where they are.

It is easy to see, too, how the early Christian Church got away from the simple practices that the Lord established and that His Apostles followed with.

I want to say a word particularly to you brethren and sisters who come from long distances, you who are in the outlying areas of the Church, surrounded as you are by the mass of the people who do not believe as you believe; you are subject to their influences, their social contacts, their habits, and their customs. You find inevitably that they try to lead you away, and you being human must struggle not to be led. Preserve, I say to you, brethren and sisters, the simplicity of our rites, few as they are, and our ceremonies. Do not begin to introduce elaborate dress and pageantry in connection with the administration of the sacrament. I would amaze you if I should tell how far it is reported some have gone.

Please do not say to us "you do not understand, you are up here, and we are away in these great metropolitan areas, you do not know our problems." Well, some of us do. Some of us have lived in great metropolitan areas. There is no area in which, for example, the sacrament may not be simply administered. Yours is not a peculiar situation, unknown.

Again: You do sometimes have long distances to go to reach your meetings, but so have the people in many rural areas in this state, the state to the south, and the state

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BATTLES YET TO BE FOUGHT

Address by President David McKay

Following is the full text of the principal address by President David O. McKay delivered at the Sunday morning session of the conference.

"And they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. (Micah 4:3-5)

SO WROTE the Prophet Micah, probably quoting Isaiah, 750 years before Christ. Nearly 2700 years have passed since the eye of prophecy visioned a time when "war shall be no more." During the intervening centuries, many Nations have lifted up sword against Nations; and war has continued to be one of mankind's greatest evils. Truly it seems that human beings are more prone to war than to peace.

The latest (I wish we could say confidently the last) was one of the most devastating in the history of the world. What destruction, sorrow, and suffering it has caused: According to reliable estimates, its direct cost is over **one trillion, thirty billion dollars**, not counting the destruction and damage of property. There have been over a **million** casualties in the United States. Another **million and a half in Britain**, making a combined total loss in these two countries alone of killed, wounded, missing, and prisoners, of **two and a half million**. Flying bombs cost British civilians a **hundred and forty-seven thousand, seven hundred and sixty casualties**. Of these **fifteen thou-**

sand, three hundred and fifty-nine thousand bodies never have been identified. The Russian and Chinese losses exceed those numbers by millions. Add the millions of dead, wounded, and missing by the Germans, the Japanese, and those of the crushed countries of Europe, and the cost in wealth and in human life becomes staggering. We are close enough to the tragedy to realise that war is "the greatest curse that can be entailed upon mankind." "Under its standards gather violence, malignity, rage, fraud, perfidy, rapacity, and lust."

We wonder how many more years will pass before "they shall sit every man under his vine and under his fig tree; and none shall make them afraid"; when, in Lord Tennyson's words:

"The war-drums shall throb no longer, and the battleflags be furled,

In the parliament of man, the Federation of the world."

Restrictions incident to the great conflict have largely been abrogated; and once again we meet in a general Conference of the Church without fear of molestation from a murderous enemy. We join the Allied Nations in giving thanks that gangsters who, through evil manipulations and clever strategies seized control of Nations, have been defeated; that their attempt to set up dictatorial government has been frustrated; that freedom has been preserved, and liberty kept within the grasp of those who cherish the right of self-government.

In the outcome of this great conflict God's overruling power has been manifest. Let the Nations not forget Him in the hour of victory.

Because of terrible forces, newly

discovered, scientists and military experts are now saying that all present means of defence are inadequate, are in fact all ready antiquated, and must be changed if the world is to be protected from future devastation.

I would that these men of reputed wisdom and foresight would lay equal emphasis on the fact that the future safety of the world depends not so much upon the changing of defences as upon the changing of men's way of thinking, and acting. Men and nations must have a change of heart. Hate and envy, suspicion and greed must be supplanted by sympathy, forbearance, tolerance, and justice before the hoped-for time comes that "nation shall not lift up sword against nation, neither shall they learn war any more."

Now that another terrible war is over, the paramount question is—Are human minds equal to the problems they must face; are hearts sufficiently filled with virtues needed in the present crisis? I echo the cry of one who pleads—

"O human hearts, beating through fear, through jealousy, through pride, through avarice, through bitterness, through agony, through death; beating shame and forgiveness, bewilderment and love.

"O my own country, my new world, prepare, prepare—not to avenge wrong, but to exalt right. Not to display honour, but to prove humility. Not to bring wrath, but vision; not to win war, but a people. And not people only, but all peoples. Not to exact justice from your enemies only, and not from your friends only, but from yourselves!"

Truly,

"The world is in the Valley of Decision,

And out of it there is but one sure road;

**Eyes unsealed can still foresee the mighty vision
Of a world in travail turning unto God."**

Yes, World War II is ended, but old battles are yet to be fought; new victories yet to be won before the peace for which we pray can be realised.

WHAT ARE THESE BATTLES TO BE FOUGHT ?

1. One is man's suspicion and lack of trust in his fellowman.

Man's suspicion and lack of trust is one of the greatest enemies of peace. Nations are distrustful of one another. Russia is afraid that Britain will scheme to win Germany as an ally. Great Britain and the United States look with suspicion upon Russia, and fear her possible alliance with China or Japan. Argentina impugns the motives of the United States and the United States is suspicious of Argentina. Thus the seeds of envy and enmity are sown.

This lack of confidence in one's fellowman is even more of an individual than a national vice. We are prone to magnify weaknesses and to imagine vices in others that do not exist. We chew the cud of slander with satisfaction—slander, "whose whisper over the world's diameter, as level as the cannon to its blank, transports his poisoned shot." Talk about battles yet to be fought! Back-biting and evil speaking head the list!

"If any man among you thinketh himself to be religious, and bridleth not his tongue, this man's religion is vain."

2. BATTLE AGAINST GOD- LESSNESS.

The battle against godlessness must still be fought. Neitzche even before the first World War denounced Christianity as a cunningly

devised system that has "debauched and undermined and sapped the vigour of the modern European world, and is the most powerful instrument of racial degeneration ever devised by common herd."

Neitzche is dead, but the poisonous seeds that he and others like him have sown in blindness and bitterness still produce fruit of skepticism and unbelief. In charity we can say that the Christianity Neitzche condemns is not the Gospel of Jesus Christ as taught by the Redeemer of Man. But egotists and misled people who cannot discriminate between truth and error still find themselves wavering with respect to the divine mission of Jesus Christ. Every true Christian, and especially every faithful member of the Church of Christ should be militant in defending the principles of the Gospel as given by our Lord and Saviour, for, in the words of Mark Hopkins, true Christianity "promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favours liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven into whose unfathomed depth the eye of faith loves to look."

There has been but one perfect character in this world—the peerless personality of Jesus of Nazareth, the Son of God, the Redeemer of the world. No man can do better than to accept Christ as the great Exemplar and the safest Guide.

It is not an easy thing in this old world to make God the centre of our being. To do so we must determine to keep His commandments. Spiritual attainment, not physical possessions, not the indulgence and the gratification of the body, must become the chief goal.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of Nature. We should seek first the kingdom of God and His righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine Peace in a world from which God and religion are banished.

3. SELFISHNESS

Another old battle still raging, and one we must win before permanent peace is established on earth is the battle against selfishness.

Selfishness is the root from which spring most human ills and suffering. Selfishness promises satisfaction, but its fruit is disappointing, and produces only ill-will and unhappiness. Selfishness and enmity caused the first recorded murder, and the first implied rejection of the great truth that man is his brother's keeper.

It was selfishness that caused the violation of the Munich Pact, which led, in September 1939, to the murderous invasion of Poland, and the subsequent destruction of European nations with all its attendant horrors and human suffering. It was selfishness and inordinate ambition that caused the Pearl Harbour tragedy.

Unless the battle against selfishness is won at the Peace Table, our hopes for a permanent peace may be shattered, and the world again stricken in warfare.

Nature's law demands us to do everything with self in view. Self-preservation is the first law of mortal life. But Jesus says: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Jesus on the Mount of Temptation triumphed over all appeals to selfishness, and thereby set an example to all men who would

strive for spiritual attainment. As Jesus resisted the Tempter, so selfishness must be overcome by subjugation and resistance. There is no development of character without resistance; there is no growth of spirituality without overcoming. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations."

4. INTEMPERANCE

A fourth old battle that is still raging, and in which the opposition seems to be gaining ground, is the battle against intemperance. The attitude of the Church of Jesus Christ towards temperance is unmistakable. February 27, 1833, the Prophet Joseph Smith received what is known as the Word of Wisdom for the benefit of the Council of the High Priests assembled in Kirtland, and the Church, and also the saints in Zion, given by revelation which sets forth the order and will of God in the temporal salvation of all saints in the last days. Wine and "strong drinks" are condemned as beverages, and the use of them discountenanced in all cases except in the use of wine for sacramental purposes, and even this should be "pure wine of the grape of the vine of your own make."

Tobacco is condemned also as being "not good for man."

At the time the Church took this decided stand against whisky and tobacco, no State in the Union had passed any law against the liquor traffic. It is true that temperance was gaining impetus, but it was not until 1851—18 years after the Revelation of the Word of Wisdom—that the first permanent prohibition law was passed in Maine. Later, religious denominations began to organize temperance societies. It appears, therefore, that the "Mormon" Church was among the very first

organisations if not the first organisation or Church in the United States to legislate as an organised body against the use of alcoholic drinks and tobacco.

In 1912 President Joseph F. Smith in his opening address at the Seventy-eighth Annual Conference said: "There is a general movement throughout the land looking toward local option of temperance among the people of our State and adjoining states. I sincerely hope that every Latter-day Saint will co-operate with this movement in order that we may curtail the monstrous evils that exist especially in our cities. I wish to say that I am in sympathy with this movement, and I know my brethren are united with me, and in harmony with the efforts that are being made to establish temperance throughout the land."

Many of you will remember how President Grant pleaded with the people in Utah to retain the Eighteenth Amendment. To the day of his death he regretted that Utah was in the column of States that repealed the Prohibition Law.

Intemperance goes hand in hand with lawlessness, and lawlessness is an enemy of peace.

CONCLUSION

I know of no force so potent in eradicating these and all other enemies of peace from the human heart as the Gospel of Jesus Christ. True religion is today the world's greatest need—a sense by the individual of a relationship with God—that indefinable something which enters into the soul of man and which unites him with his Creator. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

A celebrated British statesman, Edmund Burke, in the latter half of

the century wrote: "True religion is the foundation of society. When that is once shaken by contempt the whole fabric cannot be stable nor lasting."

"I have now disposed of all property to my children," said Patrick Henry: "there is one thing more I wish I could give them and that is the Christian religion. If they had that and I had not given them one cent, they would be rich. If they have not that, and I had given them all the world, they would be poor."

Only through the application of righteous principles by individuals and by governments, can nations learn war no more and establish a permanent peace.

**"O Brother Man! fold to thy heart
thy brother;**

**Where pity dwells, the peace of
God is there;**

**To worship rightly is to love each
other,**

**Each smile a hymn, each kindly
deed a prayer.**

**"Follow with reverent steps the
great example**

**Of Him whose holy work was
"doing good";**

**So shall the wide earth seem
our Father's temple,
Each loving life a psalm of
gratitude.**

**"Then shall all shackles fall;
the stormy clangor**

**Of wild war music o'er the
earth shall cease;**

**Love shall tread out the baleful
fire of anger,**

**And in its ashes plant the
tree of peace."**

After the passing of centuries God has given mankind another opportunity to end war. The most momentous decision of all time must now be made by the peoples of the world.

God grant that they will never again revert to the law of the jungle but will "beat their swords into plough shares and their spears into pruninghooks, neither shall they learn war any more," I earnestly pray with you in the name of the Prince of Peace, our Lord and Saviour, Jesus Christ.

SIMPLICITY THE KEYNOTE

to the north. They get along, and so can you. Do not try to get into the position where you can get through with all of your worship in a couple of hours on Sunday morning. Do not do that. The point I hope you are getting is: Do not try to change the established order of the Church to suit what seems to you to be a peculiar situation of your own. You are not dissimilar, you are the same, and if you change, and someone else changes to suit his convenience in his peculiar situation, and then someone else, somewhere else, and so on, we shall come to a time when our unity,

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**not only of observance, but of
faith, will cease.**

I plead with you, my brethren and sisters, hold fast to the iron rod. You will never make a mistake by following the instructions and the counsel of him who stands at the head as God's mouthpiece on earth.

May the Lord give us faith and strength, may he give us determination, may we be valiant, may we have courage, may we live always simply, may we worship God in our hearts, not merely ceremony; may we be in truth His people, I humbly pray in the name of Jesus Christ.

Amen.

ANSWER TO THE CALL

FIRST CONFERENCE ADDRESS OF

ELDER MATTHEW COWLEY

The Newest Apostle of the Council of Twelve

IN the year 1939, down in New Zealand, we had a very destructive flood. In that flood there were twenty-two white men drowned. They were working upon a railway line that was being constructed. There were a large number of native young men working upon the same line. Not one lost his life. In the inquest that was held one of our young natives was asked if he could give a reason why no natives lost their lives and only white men had suffered. "Yes." He said, "The white men ran for their money; we ran for our lives."

I feel at this moment like those natives, that from now on I will be running for my life rather than for money.

If there is anyone here or within the sound of my voice whom I have ever offended, either in my professional career, or my political activities, my religious service, or in my social conduct, I plead humbly for forgiveness. I know that God does not look upon sin with the least degree of allowance, nevertheless, he that repents and does the commandments of the Lord shall be forgiven. The Lord will forgive whom he will forgive, but as for us it is required that we forgive all men. I appeal, humbly and sincerely, for a forgiveness of all my offences against my fellow men.

When I was called to preside over the New Zealand Mission in 1938, that call was much greater than any aspiration I had ever had for ecclesiastical preference. I have never sought, neither have

I refused, any call that has ever come to me within the endowing power of the Priesthood of God. I appeal also to you, to sustain me in this position. If I am sustained by you, the body of the Church, I am sure that I will be able to go about doing good. If you do not sustain me, Heaven help me.

I sustain, here and now, the authorities of this Church, from the highest unto the least. I have known President George Albert Smith all the days of my life. I have had the arms of his father about me in my childhood and in my early youth. I have had his arms about me in my maturity. He set me apart for my first mission. He married me to my good wife. He took me upon my second mission and now this. It seems that all the difficulties that have ever confronted me in life he is responsible for.

I thank God, my brothers and sisters and friends, that I was reared in a good home. I thank God that in that home I was taught that it was more important to be moral than to be careful, that I was taught from the days of my youth to honour the Priesthood of Almighty God. I was frequently told as were the rest of the members of my father's family, by our father, that if there ever came a time or an occasion to choose between loyalty to him and loyalty to the Priesthood of God, always choose the loyalty to the Priesthood of God. I thank God that such an occasion never arose.

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EZRA TAFT BENSON

By _____ JOHN HENRY EVANS

There is something both interesting and appropriate in the fact that a national farm co-operative should have chosen a Latter-day Saint for its secretary, and that that Latter-day Saint should be Ezra Taft Benson. For his background and training exactly fitted him for that job.

The Mormon people have from the beginning been agricultural. They are still, though not so much so now as formerly. And always they have been exceptionally co-operative. They have held that men working together can do more and better than men working separately. Joseph Smith was no more individualistic than his Master, Jesus. Moreover, one of the outstanding leaders of co-operation in the early Church was Ezra T. Benson, the present Ezra's great-grandfather. It was in this atmosphere that our Benson was reared.

His rise from all-round work boy on his father's farm in Idaho to the secretaryship of a co-operative with more than two million members should be an inspiration to any youth.

At the age of five he was driving a team on the harrow in the field with his father. Even when he went to school he had to take vacations to help with the spring planting and harvest in the fall. If anyone ever learned the value of industry and thrift, it was young Ezra Benson. "The days were long and the work hard in the beet, hay, and grain fields, but I enjoyed it all. I have always had a deep love for the land, livestock, and crops."

At the Preston Academy he drank in not a little inspiration—enough, it seems, to send him, later, to the

Utah Agricultural College, to the Brigham Young University, to the Iowa State College, to which he had a scholarship, and, ultimately, to the University of California. He got his Master's degree at Iowa State. There and at the other institutions Ezra played basket ball.

What with his natural bent and his training, positions were never lacking. In 1929, after his return from Iowa, he was appointed Agricultural Agent for his home county of Franklin. Two years later he became Extension Economist and Marketing Specialist there. While occupying this latter position he helped to organise the Idaho Co-operative Council, a farm association, of which he became secretary, with offices in Boise. On his visits to the conventions of the National Council, he attracted the attention of the national group, which led to his appointment to the secretaryship of the larger organisation.

All of which goes to show that, as Professor James puts it, if a young man will keep efficiently busy at what he is doing now, he need not worry about his future.

Meantime he was active religiously, too. He rose from the presidency of the Deacon's quorum to that of a stake—Boise and Washington. And now he is a member of the Council of the Twelve.

Perhaps the key to his spiritual life is his attitude toward prayer in its relation to problems which come to him for solution. "Throughout my life," he says, "I have received through prayer an answer to many perplexing problems. I have made it a practice never to attend an important meeting or to approach

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WHAT DOTHT IT PROFIT A MAN

WORLDLY GAIN
—ETERNAL LOSS

Dr. JAMES E.
TALMADGE

FOR what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—Mark 8:36-37.

These are questions put by the Teacher of teachers. They are related; we may consider them as one. Simple, like unto all the Master's teachings—for high precept and profound philosophy are embodied in the interrogatory—the question is searching, peremptory, challenging. Who that hears or reads can brush it aside? Compelling in its incisive brevity, it is of haunting directness. Once considered, even cursorily, it will not down; once admitted to the inner consciousness, it will not out. The baubles of earth are set over against the priceless jewels of heaven; the fleeting things of mortality are put in contrast with the enduring verities of eternity.

Granted that this is a material world, and that experience in material affairs is a pervading and indispensable element in the curriculum of life's school, it is no less truly a fact that earth-life is neither the beginning nor the end of individual existence and progression.

Material belongings, relative wealth or poverty, physical environment—the things which we are prone to set our hearts and anchor our aspirations, the things for which we sweat and strive, oftentimes at the sacrifice of happiness and to the forfeiture of real success—these after all are but externals, the worth of which in the reckoning to come shall be counted in terms of the use we have made of them.

Is the plough more than the field to be furrowed, or the sickle than the

ripened grain? Can gold stay the hunger pangs better than the nourishing food that the money may buy?

The context with which occurs the crucial interrogation quoted above points the question sharply: "Who-soever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The cross to be taken up may be heavy, perhaps to be dragged because too burdensome to be borne. We are apt to assume that self-denial is the sole material of our cross; but this is true only as we regard self-denial in its broadest sense, comprising both positive and negative aspects. One man's cross may consist mostly in refraining from doings to which he is inclined, another's in doing what he would fain escape.

But the great question, striking home to every thoughtful soul, is that of the Master—"For what is a man profited, if he shall gain the whole world and lose his own soul?"

It is possible then for a man to lose his own soul. To deny is to reject the Lord's own doctrine. The safeguard against such incalculable loss is specifically indicated—to follow the Saviour; and this can mean only keeping His commandments, whatever the temporary suffering or worldly sacrifice may be.

The occasion of Christ's question with its accompanying brief but forceful discourse was this; He had reiterated to the disciples, with greater directness than ever before,

the facts of His approaching death and the ignominy that would be forced upon Him. Peter, impetuous and impulsive as ever, exclaimed "Be it far from thee Lord: this shall not be unto thee." In that remark, though well-intended and bold, lay the suggestion that Jesus should avert the impending tragedy to Himself, and save His own life. The Lord's reply to Peter was a rebuke of the severest kind.

Then followed the avowal that one who saves his life at the cost of righteous duty shall lose it, and the comforting assurance that he who is ready to sacrifice his life in the Master's service shall find it. If this be true with life as the stake, how more so shall it be with wealth, station, worldly power, or pet but false theory and doctrine, as the thing to be gained or lost?

Consider the words of Jacob the Nephite: "O the vainness, and the frailties, and the foolishness of men!

When they are learned they think they are wise, and they hearken not unto the counsel of God for they set it aside, supposing they know of themselves—wherefore, their wisdom is foolishness and it profiteth them not * * * Behold, the way for man is narrow but it lieth in a straight course before him; and the keeper of the gate is the Holy One of Israel; and He employeth no servant there; and there is none other way, save it be by the gate, for He cannot be deceived; for the Lord God is His name. And whoso knocketh, to him will He open; and the wise and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches; yea, they are they, whom He despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them."—Book of Mormon, 2 Nephi 9.



ANSWER TO THE CALL

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I bear my testimony to you that God lives, that Jesus is the Christ, that Joseph Smith was and is a Prophet of God, that these men who have been called to build upon the foundation of him who stood at the opening of the Dispensation of the Fullness of Times have builded well upon that foundation and are, therefore, worthy to be sustained as prophets, seers and revelators of the Most High.

God grant, my brothers and sisters and friends, that I may sustain you. You are the members. The only aspiration I have had in life has been to be a good and honourable member of the Church, and now in

having been called to this position, I promise you that I will not lose sight of that other aspiration. The greatest call in the Church of Jesus Christ of Latter-day Saints is to be a worthy member. Every worthy member of this Church is a potential saviour upon Mount Zion of the souls of men.

In conclusion, I thank God for the service that has been rendered by our men and women in the armed forces and I hereby pledge my life to the ideals of government and religion for which they have offered their all. God bless you and God bless me, in the name of his Son, Jesus Christ,

Amen.

PYTHON EGGS

By MARVIN
O. ASHTON

WHEN I was a lad, an educator delivered a lecture which he called "Python Eggs." I think it not strange at all that I remember it so well. He reminded us that in India the python takes a toll of thousands of human beings each year. It lays its eggs in the jungle. If the egg hatches, a little demon crawls through the grass and in time becomes as big round as a man's leg. When it matures it climbs a tree, lies in wait on an overhanging limb and strangles its victims. In destruction of life the only competitor of the python in India is the Bengal tiger. The native boy in India is taught to keep his eyes wide open for python eggs. When he finds the reptile's egg, he applies his heel and turns. If he doesn't, that egg develops into the monster that later devours his pet lamb or goat. Yes, that demon might entwine his own sister or brother. No wonder that when the brown boy has crushed the egg of the python, the jungle echoes a cry of triumph.

By the way, I remember an interesting story of a python: The natives, aware of the powers of this devil of India, were in panic. But his capture, when properly engineered, was easy. This was the plan: In the locality where the python was last seen, a goat was chained to a post. The natives didn't have to wait long—they heard the blat of the poor goat—they rushed to the scene, and there the python was chained to the stake—yes, like a trout that had just swallowed the fly hook; it lay conquered.

THE monsters within ourselves that destroy us begin with harmless eggs. If we don't put our heels on them and turn like the boy when

he finds the python egg, they destroy us.

Liquor is like the python. Egotism, too, lays its eggs in the jungle. Hatred begins with a small insignificant seed. Selfishness, if not checked, grows big, and lies in wait to destroy us. Dishonesty has its fangs and takes its toll, and if not killed in the shell, wraps itself around us and strangles us to death. Each reptile starts with a seed laid in the grass. Don't let it hatch.

Well do I remember a story told by my mother: The young man is on the scaffold ready to be hanged. Before the noose is put over his head he is given any wish. He asks for his mother—she comes. She goes to embrace him. Instead of kissing her, he bites a piece out of her cheek. Then with all the anguish of his soul he cries out, "Mother, why didn't you teach me when I stole those pencils in school—why didn't you stop me? It went to books, then to horses—now, mother, I am about to die. Why didn't you teach me?" Yes, taking those pencils was a python egg. The egg was left to hatch.

The drunkard makes his start with just a sip, but that sip is the python egg.

HERE'S a story I heard that took hold of me: A boy goes to a party. They offer him a cocktail. He refuses—the gang is determined, but so is he. It is only a thimble full, but he refuses. He is called "panty-waist," "mamma's boy"—but he stands his ground. They tell him he must drink with the crowd and smell like a man. The gang is determined to have him come across. Finally with jaws set they tell him if he won't be

game they will throw him on the floor and put the liquor through his teeth. The boy on the spot rises to the occasion. Like a warrior he faces his foes. He has a secret weapon they didn't dream of—here it is—when he gets through with them, they sizzle.

"Wait a minute," says he, "let's see if you'll put it through my teeth. I want to tell you a story.

"Some years ago a boy was out, as I tonight. They offered him a drink—he refused. They urged—he weakened and took that night just a thimble full. Next week he took it more readily. After that it had only to be offered him. Boys, he became a drunkard. He fell in love with a beautiful girl. Of course he straightened up while courting her. He knew she and her family were opposed to drink. They were married. A year later a baby came to town, but by this time he had gone back to drink. He began to come home drunk. On one of these nights he was challenged by his good wife. She had stood about all she could. In desperation she thundered, 'Bill, you come home again like this, and I'll take the baby and go home to mother!' Well, the demon within him broke loose. He grabbed her arm. It was as if it were held in a

vice. He threw her out into the blizzard. She grabbed the baby, also an overcoat hanging on a chair by the door. He was so drunk that the second he hit the pillow he was dead to the world. The realisation at dawn of what he had done, almost electrocuted him. He came to with terror—he grabbed the door, pretty nearly pulling it off its hinges. He rushed out into the snowdrifts. He was almost a crazy man. One hundred yards from the house he detected a little hill in the snow. With eyes bulging, desperately but cautiously he dug into the snow. There he uncovered his sweetheart, the mother of his child. She was cold in death. The baby, through the protection of the body of its mother and the overcoat snatched as she left the room, had a spark of life left. The babe was brought back to life."

Defiantly our hero faced the gang. "Now, boys, if you are ready to put that stuff through my teeth I am ready for you. *I AM THAT BABY.*"

The python snake that night crushed the life out of a dear mother. It wrecked the home. If only the demon drink had been crushed in the shell—if a heel had only done its work at the right time. *Yes, it was a python egg.*



REPROVING ADVICE

"It was my custom in my youth," says a celebrated Persian writer, "to rise from my sleep, to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practiced virtue, awoke. 'Behold,' said I to him, 'thy children are lost in irreligious slumbers, while I alone wake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to remark the faults of thy brethren'."

—*They Tell a Story*

POETRY

Selections from the Works of the Greatest Poets.

How sleep the brave who sink to rest
By all their Country's wishes blest!
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mould,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

By fairy hands their knell is rung,
By forms unseen their dirge is sung:
There Honour comes, a pilgrim grey,
To bless the turf that wraps the clay;
And Freedom shall awhile repair
To dwell, a weeping hermit, there!

WILLIAM COLLINS.

"Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Asia and Egypt, and in the parts of Libya about Cyrene, Jews and Proselytes, Cretes and Arabians, we do hear them speak."

So wrote the author of the Acts of the Apostles of a scene in Jerusalem at the beginning of the first century of the Christian Era. With a few changes in names, adding some which did not then exist and striking some which have ceased to be, changing the situs to London and the date to January 10th, 1946, one who visited the opening session of the United Nations Organization might well have adopted the words of the ancient scribe. We did in fact hear them speak from Europe, Asia and Africa, from the Isles of the Pacific, from Russia and America and Britain, for here were assembled representatives from fifty-one of the nations of the world who together represented 1,500 million men, women and children—nearly three fourths of all the inhabitants of the earth. There one saw men of every colour and race, of every level of cultural and economic development. They represented hundreds of languages and thousands of dialects. They belong to a great number of different religions and creeds.

The readers of the 'STAR' will have read much in the daily press of the epoch-making conference which is now in session but they will doubtless be interested to know how one of their own members was impressed, as he sat in on the discussions.

First he was impressed by the preparation which had been made for a suitable meeting place. Central Hall in Westminster had been renovated, redecorated, and seating and desk space arranged for the delegates. The blast walls and air raid shelters had been torn down and the visitor was impressed by the evident effort to put the best foot forward after six years of ruthless war; the modern kind of war where battle areas and battle lines are not defined and where 'Pilots of the purple twilight drop their costly bales' upon cities and towns, churches and homes.

It seemed entirely fitting that London should be the place for holding the first general assembly of the UNO for she, more than any other city, defied the aggressors through the blitz days and the buzz bombs and rockets. It seemed a good augury for the permanence and stability of this new organization that its members should come to the home of the 'Mother of Parliaments,' and meet in the shadow of the Parliament buildings and Westminster Abbey where heroic old Big Ben's unsilenced chimes bring an hourly reminder that 'Time Marches On' and that some worth while things endure. It seemed prophetic that drab, blackout cloth should have been converted into draperies of cream and gold and royal blue and that above the speakers platform and facing the delegates there should be suspended the emblem of UNO, ten feet high depicting the world within a laurel wreath.

And for what purpose have they come, these delegates to a world convention? Theirs is the task of translating into practice the theory of

a charter drawn up at San Francisco. The King reminded them at the opening banquet that it was in their hands to 'make or mar the happiness of millions.' Cynics may doubt, partisans may protest, timid conservatives may warn, but so has it been at each milepost in the world's march toward that freedom which can be enjoyed only in a world of unity and order.

There are some enduring examples of how men may take "common action for the common good" and these delegates will take heart and be encouraged by what has been accomplished by smaller groups who had the same basic idea. The Swiss confederation is a notable example. It has continued for 900 years in a union for the common good although its people are diversified in culture and religion and speak four different languages. The confederation of the 13 American colonies, now the United States of America, is a challenging example of what can be done by men of vision and valour. The British Commonwealth of Nations, an aggregation of independent nations 'standing together in voluntary agreement in war and peace' for mutual security and freedom, is not only a good example of effective co-operation but stands as a bulwark and a warning to all who look with greedy eyes on their neighbours lands and chattels.

This meeting is an attempt to form some working partnership among the various nations which will change the most powerful alliance ever created for war into the best guarantee ever given for continued peace. While there are various opinions as to the feasibility or workability of such an organization, and there may be those who hope it will not succeed, the delegates themselves, (and they represent the various parties and factions of their respective nations) are not mere dreamers of Utopias, but are men and women of experience, judges, statesmen, parliamentarians, practical businessmen with a sprinkling of mothers who are thinking of their sons and grandsons who will be so vitally effected by what is done here. Only the timid and the craven will be deterred from striving by any recital of the difficulties involved in pursuing a worthy course.

All partnerships involve some sacrifice, some surrender of cherished rights and privileges, some accommodation to new and changed conditions. And this great partnership may and doubtless will involve some adjustments on the part of all its members: If a central body is to be given powers and authority there must be a corresponding limitation of certain rights and privileges theretofore enjoyed by the members who endow that central body. To suggest to any sovereign nation that she surrender any part of her proud sovereignty is to touch one of the most sensitive nerves centres of her national anatomy which may be answered by a cry of pain and protest. But if the object of that surrender is to secure and protect and guarantee the continued life of that nation without the ruinous and tragic cost of recurring wars, then will the arrangement be seen to be an investment and not a sacrifice.

H.B.B.

BRITISH MISSION ACTIVITIES

BIRMINGHAM.—On Saturday November 24th, 1945, a Bazaar was held in the Birmingham District under the direction of Sister Allan. Opened by Sister Zina C. Brown, President of the British Mission Relief Society Board, it proved a great success and the efforts of all who had contributed were rewarded.

A concert followed, presented by the Music Committee; the performers being: Brother Melvin W. Dunn, pianoforte; Brother George Makin, tenor; Sister Evelyn J. Collins, soprano and Mr. Kurt Hutter, violinist.

On Sunday, November 25th, special services were held in the Handsworth Chapel. Speakers were Elder Norman Dunn, Sister Zina C. Brown and President Hugh B. Brown of the British Mission.

LEEDS. — Bradford Sunday School Party was held in the school-room of the Bradford Chapel on Saturday, December 22nd, 1945. After a film show, then tea, the children gave a "royal" welcome to Santa Claus who came in to present gifts to the youngsters. The children gave a concert entertaining the 200 members and friends in a most satisfying manner.

Special Christmas services were held on Sunday, December 23rd. In the afternoon the Sunday School children presented a Christmas Message under the direction of Brother George Smith.

District President Fred Laycock was in charge of the evening session. Principal speaker was Elder William Thornton, (Missionary from Zion) labouring in the Hull District. His wife also spoke. Splendid music was

rendered by the Branch choir under the direction of Sister Florence Dennis. Sister Barbara Whitaker presentation, munching sweets in was the soloist and Brother Frank Holroyd assisted at the organ. 100 members and friends were in attendance.

LONDON.—St. Alban's Branch gave a party to the children of the Primary and Sunday School of the Branch at Christmas-time. In a gaily decorated hall, the children entertained themselves and the balance of the 60 people present with items various. All sat down to a satisfying meal with the juniors doing it full justice. Games and fun followed but the children were already anticipating the great event of the day, and a great shout went up when, after being "sung in" with "Jingle Bells" Santa himself appeared and presented all the children with a gift from the tree, "fairy lit" and twinkling. District President George F. Poole was present and brought the party to a close with a word or two of appreciation for the fact that he had been present. The Sunday School Superintendent and Primary Mother would like to thank all who helped to make the affair such a success.

Luton Branch held a Bazaar on Saturday, December 8th, organised by the Relief Society of the Branch. Assisted by the Branch Presidency the sisters successfully raised over £25 for the funds of the Auxiliaries of the Branch.

London Branch Activities during the festive season included a grand party given to the Primary and Sunday School kiddies on Saturday.

December 22nd; a party for the members of the Branch given on December 26th and a dinner and concert for some of the older folk of the Branch on December 29th. Some 60 children enjoyed fun and games, a fine tea, a film show and the all-important Christmas Tree between times, provided from ration portions "begged" from the members. Sister Rosina Hill, assisted by Sisters Alice Tarr, Florence Vincent and Elsie Bickerstaff arranged for the gifts and the remarkable tea (which one or two adults found time to attend and partake a little of) while Brother Herbert Millard supervised the entertainment of the children.

Special Services were held on Sunday, 23rd, birthday of the Prophet Joseph Smith. At the Sunday School Session a splendid Nativity play, written and produced by Sister Alice Tarr was presented by Primary Children in an accomplished manner. London was fortunate in having President Brown

present at the evening session and the many members present enjoyed hearing from him.

LIVERPOOL.—Wallasey Branch gave their children a sit-down tea party following a trip to New Brighton to see the film "Tom Brown's Schooldays." Presents were distributed to 23 children. District Sunday School Supervisor Elder Clifford Hartley was present.

Wigan Branch children also had a were presented by Brother Hartley. tea party and presents plus a trip to Belle Vue, Manchester, to see the Circus. They were conveyed in two cars by Branch President Webster and Brother Hartley.

Preston Branch held a banquet for their children, followed by a film show for them given by President Cookman. Father Christmas gave them all a present each, while prizes

Preston Branch Sunday School Secretary won the prize for efficiency 1945, presented by Elder Clifford Hartley.



London's Nativity Play

ALPHABIBLE QUIZ

For whom Paul had a great love

T.....

The Doubter

T.....

The Lord smote him for his rashness

U.....

A King who was smitten with leprosy

U.....

A beautiful Queen who angered her husband

V.....

Answers to last month's posers :—

Paul - Potiphar - Rebekah - Rezin - Samson - Stephen

THE STANDARD WORKS

OF THE CHURCH

LEVI EDGAR YOUNG

I OFTEN FEEL that we fail to see the beauty that lies all about us; we fail to realise that the three great characteristics of creation are truth, beauty and goodness. God is behind all truth, beauty, and goodness, and there is nothing so noble for the soul, so uplifting as to be able to find beauty in all truth. In fact, it was the poet Keats who said: "Beauty is truth, truth beauty." These statements apply to our Church works: The Holy Bible, the "Holy" Book of Mormon, the "Holy" Doctrine and Covenants, and the "Holy" Pearl of Great Price. I freely use the adjective "Holy," because all these four standard Church works are sacred. The Prophet Joseph Smith's entire life was devoted to discovering and having revealed to him the truths of God. These are the forces that made his life what it was—a life of refinement and appreciation for the beautiful.

I believe that if we will present the word of the Lord as contained in the standard works of the Church in a manner that will bring out the beauty of them, people will begin to read them as never before. Take the Holy Bible. When I read the first words as contained in the Book of Genesis:

In the beginning God created the heaven and the earth. And the earth was without form, and void; * * * And God said, Let there be light; and there was light * * * So God created man in his own image, in the image of God created he him—

I feel thankful for prophets and revelators.

These words plant in our hearts the truth of truths. God is there in the heavens as our Father, the creator and ruler of the universe. It causes every soul to reach out to him

and strive for eternity. Could any words be more beautiful? The Holy Bible is the book of God's words and teachings.

As an example of beauty in the Book of Mormon, I commend to you the twenty-ninth chapter of Alma, which reads in part:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

The entire chapter is a lyric of great beauty. The Book of Mormon is full of such lyrics. Some day this holy book will be sung into the hearts of humanity.

In the Doctrine and Covenants we are admonished to train our minds and understanding. Says the Prophet:

Call your solemn assembly * * * seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. Organise yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:117-119.)

Thoughts are precious seeds of life, and here we are taught to become thinkers. The Prophet Joseph founded a School of the Prophets and encouraged the study of the classical languages including Hebrew. He himself worked hard at the Hebrew language and set us an example of what it means to cultivate the mind, for "a great soul

is strong to live as strong to think.” The Prophet founded schools and the University of Nauvoo.

Then there is the Pearl of Great Price. It is a perfect reservoir of truth, and in it as in all the others I have mentioned, we can read about God directly, and become deeply moved by his holy words. We go to our holy books for life, for more life

and keener life, for life as it crystallizes into higher and deeper significance. They create within us a sense of absolute truth, beauty, and goodness. They impart to us the spirit of learning and wisdom and truth. They tell us which way we must go to find our God who leads us by our faith to the unity of the perfect life.

EZRA TAFT BENSON

difficult problems and situations without kneeling in prayer. In my work in Washington I have followed this practice consistently, and my testimony is that on numerous occasions answers have come when least expected. In the case of both of my patriarchal blessings I received a definite answer to two major problems which I had been praying about earnestly for a period of several months.”

This “key” he must have got from his parents, whose devotion to religion was beyond question.

One Sunday his father and mother returned from Sacramental meeting in tears. The occasion was a letter from “Box B.” It had come without warning. There was no doubt whatever but that his father would accept the call for a mission. But, in order to go, he had to sell half his farm. Ezra was the oldest of seven children—and the eighth on the way when the father left for his mission. “His call placed heavy responsibilities on my shoulders, a boy of thirteen, as we maintained a dairy herd and continued to operate a portion of the farm in father’s absence.

Elder Benson, as he looks back on his home life in those days of hard work, calls it “an ideal Mormon home, full of joy and contentment,” and the associations in the community “all that a young man could ask for.”

There is an interesting story con-

continued from page 42
nected with Brother Benson’s appointment as secretary to the National Council of Farmer Co-operatives, which every youth in the Church should know. It is too long to be given here in detail, but this is the gist of it:

On one occasion, when he was in attendance at the convention of the organisation, he was invited to attend the board meeting.

“We’re looking for a new secretary,” the chairman said. “Tell us something about yourself.”

He told them who he was, where he had been schooled, what he had done.

Then the chairman said: “We have been talking about you, and we’re unanimous in offering the place to you. What do you say?”

“Well,” he said, when he had recovered his breath, “I have this to say: Whether you know it or not, I’m a Mormon, and being a Mormon, I’m afraid I couldn’t do the things that I know are done in Washington. I don’t drink, I don’t use tobacco, I don’t go out with women. And then, too, I should want my Sundays free to go to Sunday School and Church and to do religious work.”

Much to his surprise, the chairman answered. “We know all about it. That’s why we want you! We know that your head will be clear to make decisions, that your life is clean, and that you will not be open to bribes.”

NO SMOKING, LADIES

IS smoking a harmless habit, or not? Here are some medical opinions, taken at random from a wealth of such material. They apply particularly to women smokers, who are by common consent more susceptible to any ill-effects that may result.

Dr. Arthur Steinhaus, Professor of Physiology, of Chicago, has this to say about the effects of nicotine, the most harmful substance in tobacco: "If less than one four-hundredth part of an ounce of nicotine were injected into a man's blood he would die, and there is about one-third of this quantity in every cigarette smoked. From two cigarettes smoked in quick succession even hardened smokers may get enough nicotine to become badly nauseated . . .

"Nicotine excites the heart to go faster. In the course of 24 hours a

smoker's heart may have to beat 30,000 extra times, and these extra strains are very likely to contribute their share to deaths."

Of particular interest to women are his findings relating to smoking and motherhood.

"Undoubtedly some of the nicotine absorbed by the mother-to-be is passed on to her unborn baby, and later to the milk with which it is nourished. When an expectant mother smokes one cigarette the heart rate of the child is increased by five to ten beats a minute for about ten minutes.

"Many obstetricians are convinced that women who smoke have more difficulty in achieving normal childbirth, and some will not attend an expectant mother who is unwilling to stop smoking."

WARNING TO WOMEN

IT seems to me that under the new conditions after the war, marriage will be very much less stable than it was even ten years ago. The progress of liberty, as the old-fashioned economists used to say, is the change from status to contract, and marriage, rather late, will come under the same law. It will resemble less and less a religious vow and more and more a business partnership—that is, something that can be dissolved at will. The woman who is dissatisfied with her husband will simply "give in her notice."

There can be little doubt that this is what will happen. And perhaps it does not matter very much, if there are no children. But if there are? No responsible person would willingly place upon the shoulders of a child the terrible burden of a divided loyalty. If you want to breed neurotics, that is the way to do it. Some feminists have gone so far as

to claim that "the child is the woman's" in all circumstances. Certainly, unless a woman is an incurable drunkard, or a drug fiend, or mad, it is a cruel thing to deprive her of her children even if she is the so-called "guilty party" in a divorce case.

But women must not make marriage *too* unattractive to the male mind or it might cease to happen altogether. After all marriage is, in one sense, a feminine conspiracy. Women have managed to get the notion generally accepted that if any man wants to enjoy their favours (as used to be said) he must keep them for the rest of their lives. And now many women seem to be working night and day to sabotage this idea and to bring it to an end as quickly as possible. From the point of view of woman's future this is probably a mistake.

JAMES LAVER—*Daily Mail, London*

SALVATION?

By NEPHI JENSEN

Fundamentally, just what must a man do to be saved? This is the question of all questions pertaining to man's present well being and eternal destiny.

Faith is the first great basic principle of progress or salvation, not solely because someone has arbitrarily declared it to be so. Faith comes first because no other principle can take its place. We never start for any goal until we first have faith in the desirability of attaining that goal and have faith that we can attain it. This truth is axiomatic. We literally "walk by faith and not by sight." (2 Cor. 5:7.)

Repentance comes next. This is true, not merely because some great teacher insists on it. Starting for a higher standard of life always implies turning from a lower standard. This, too, is axiomatic. And we never turn from an evil way until we sincerely regret the evil way. Or in the language of Birgson, "every human action starts from a dissatisfaction." By faith we are made aware of the desirability and of the higher standard of life and the possibility of attaining it. By repentance we turn from the lower standard.

Faith and repentance are the soul of all pure resolution and aspiration. And when we highly resolve to follow the upward path, our first important step is the step that leads into the sphere in which we can make real progress. In its most fundamental aspects this step is initiation. Initiation is not the third law of progress and salvation simply because someone dogmatically ordained it. It is so because all human experience proves it to be so. As soon as the young man resolves to

seek knowledge as his real passion in life, he registers at college. Or in other words, he is initiated into the realm of learning. As soon as the socially inclined person determines to enlarge his social activities he joins or is initiated into a club. Similarly, when the one who highly resolves to attain the highest goal of life, sainthood, he seeks to be initiated into the Church, the only organisation in which he can make real moral and spiritual progress.

The most valuable thing the student obtains in college is the spirit of the student that intensifies his eagerness for knowledge. The most important thing the club member acquires in his club is the delightful spirit of sociability. Similarly, the most vital thing that comes from Church membership is spiritual awakening or rebirth through which comes the finest flowering of culture—spirituality.

Probably there is no more convincing evidence of the fundamental wisdom and divinity of the Christian plan of man's salvation and eternal progress than the fact that these four great fundamental principles constitute the scriptural scheme for man's salvation. Jesus Christ, our Saviour, the world's one perfect teacher, sought by these simple basic principles to save mankind. "Repent and believe the Gospel" was the very keynote of all his preaching. And he most positively affirmed the principle of initiation and spiritual rebirth when he said to Nicodemus that "except a man born of water and the spirit, he cannot enter into the Kingdom of God." In his final commission to his apostles, he uttered these solemn and fateful words.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

And when the apostles were finally fully qualified, by the reception of the Holy Ghost, to preach the principles of salvation, they commenced where Jesus left off, and proclaimed the same four great basic principles. On the day of Pentecost, Peter preached the first great gospel sermon after the crucifixion of Christ. He spoke with super-human power testifying that Jesus Christ had been crucified for the sins of the world and raised from the dead.

Peter's preaching was with such convincing power that multitudes were convinced that Jesus Christ was in very deed the Saviour of the world. This awakened faith, moved them to exclaim,

"Men and brothers what shall we do?"

To this heart-stirring inquiry, Peter replied.

Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Paul in his letter to the Hebrews, speaks of these principles as the "principles of the doctrine of Christ."

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

These principles are the foundation of religion in its divine spiritual power. By faith we find God; by repentance we become worthy of Him; by baptism we come into union with Him; and by the gift of the Holy Ghost, we are quickened, awakened, sanctified and made spiritual. By this union with God and spiritual power, we are able to live in actual conscious union with Him and actually participate with Him in the establishment of His kingdom in the world.

Without the true practice of all of these principles, by actual divine sanction, there can be no real Christian religion. The idea that one, by the half-hearted practice of only one or two of these principles, in his own way, can become a true saint is contrary to sound reason and a denial of the plain teachings of the scriptures.

Equally unreasonable and unscriptural is the quite popular notion that there are a number of different roads leading to heaven.

"It doesn't make any difference what church you belong to. Getting to heaven is like going to the city of London. There are a great many different roads. It doesn't matter which one you take."

Every one of the thousands of missionaries who have been sent out by the Church have heard this explanation urged as an excuse for failing to investigate and accept the true principles of salvation.

This oft repeated illustration of the many roads to heaven is really not based upon a true idea of the principles involved in the attainment of "heaven." What do those who use this figure of speech mean by "getting to heaven"? Undoubtedly, they must mean obtaining salvation. But the matter of being saved is not essentially a geographical question. Salvation is not

attained by going from one place to another. It is achieved only by turning from an evil condition of life to a better one. It comes through getting out of an unsaved condition into a saved condition. There can be absolutely no escape from this conclusion.

The idea that there are many ways of "getting to heaven," or being saved, is not founded upon any principle of reason or good sense. Those who urge it in effect say: "The most perfect and godlike condition can be attained by anyone, no matter what their creed, if they are just honest in their belief!" Is not this idea the fallacy of fallacies?

Tell one of these believers in the free and easy way of getting to heaven—"There are a dozen ways of producing apples." What will he say? Will he not say, with impatience, "Foolishness. There is only one way to produce apples. You must plant an apple tree and cultivate it. There is absolutely no other way."

The apple tree illustration is more nearly true to the principles of salvation than the "many roads" illustration. Producing apples is a process. So is salvation. In apple culture you produce a definite article—apples. In the process of being saved, you also produce a definite result—a saint. Now sainthood is the very highest and noblest human achievement. If a mere apple can only be produced by one process, is it not so utterly ridiculous to say: "Salvation can be attained by following any creed, if you are just sincere in your belief."

Suppose we assume that "getting to heaven" does in a sense mean getting to a certain place? What then? What of the worthiness of those who get to the place? The illustration of the "many roads" does not have the slightest hint in it

concerning the moral condition of those who get to the city, along the "many different roads." And yet every thinking person must know that when you get to the Holy City, the keeper of the gate will not ask: "Where did you come from?" He will ask the more important questions, "Who are you? What are you? Are you worthy of eternal glory?"

So, no matter how we turn our question, we cannot possibly get away from the conclusion that being saved means being worthy of eternal glory and happiness. The attainment of holiness, is the fundamental and essential idea involved in being saved. Did not the Master expressly say: "Blessed are the pure in heart, for they shall see God"?

What is the means by which we attain to this purity of heart? What is the process by which we become holy? There is only one. Its name is TRUTH!

It is through and by the power of truth that we are made worthy of the presence of God. Error cannot save any one. Neither can half truths, nor part of the truth save, no matter how sincerely people believe them.

Take another view of salvation. Perfect freedom is perfect salvation. This idea is found in a number of Bible texts. But how do we achieve this freedom of the heart and mind? The Master gives the answer in the emphatic words: "The truth shall make you free." (John 8:32.) Part of the truth cannot make any one free. It takes the truth, the whole truth and nothing but the truth to completely free a soul from the bondage of sin.

The scriptures are replete with passages which emphatically teach that there is only one way to be saved. There is no text in the Bible so familiar as the one about "the

strait gate" and "the narrow way." These apt words are of themselves a complete answer to the argument about "the many roads." But there are other texts equally strong. Jesus expressly declared: "I am the way, the truth and the life; no man cometh unto the Father, but by me." (John 14:6.) What does it mean to "come to the Father," by the Saviour? Manifestly it means to come to God, by and through the doctrines of the Christ. Paul emphatically declared that there is "one Lord, one faith, one baptism." (Eph. 4:5.) In his letter to the Galatians he pronounced a "curse" upon those who should "preach any other gospel" than the one he preached. (Gal. 1:8.) He warned the Hebrews "not to be carried about with divers and strange doctrines." (Heb. 13:9.) He beseeched the Romans to shun those who would teach "contrary doctrines." (Rom. 16:17.) The testimony of John the beloved is in exact accord with Paul on the question of the strictness of the principles of salvation. In his second letter, John emphatically declared that "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (II John 1:9.)

These four fundamental principles of salvation were all lost to the world, in the dark night of the apostacy. At the beginning of the nineteenth century there was not a preacher in Christendom who taught faith as it is taught in the New Testament. No one at that time taught that faith will do today what Jesus said it would do. At that time a mechanical ceremonial penance had generally taken the place of heart-purifying and soul-transforming repentance inspired by living faith in God. Even the initiatory ordinance of baptism had almost

universally lost its primitive form, purpose and meaning. Only one small group of Christians, in 1820, taught and administered baptism according to the New Testament pattern. Alexander Campbell, who was the founder of the Campbellite church, was the first modern to teach that baptism is for the remission of individual sins. But even Alexander Campbell, with his profound intellect and exhaustive study of the scriptures, did not adopt the ordinance of the laying on of hands for the gift of the Holy Ghost. He, in fact, taught that the ordinance is not an essential gospel ordinance.

It was left for the Prophet Joseph Smith to restore to the modern world the first principles and ordinances of the Gospel in their true order, sequence, form, meaning and power. The first time these fundamental principles were incorporated into a formal set of Articles of Faith, in modern times was March 1, 1842, in a letter written by the Prophet Joseph Smith to John Wentworth in which appears article four of the epitome of our doctrines.

4. We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ, (2) Repentance, (3) Baptism by immersion for the remission of sins, (4) Laying on of Hands for the Gift of the Holy Ghost.

The divinity of these principles is established by the basic logical necessity of them as vital principles of progress and improvement; they are supported by the plain teachings of the New Testament; and their manifest purifying influence on the lives of those who have accepted them and reduced them to practice, demonstrates their dynamic spiritual power as the great basic principles of human enlightenment, progress and ennoblement.

BROWSINGS and MUSINGS

What a man disbelieves is of no moment to anyone;
It is only his convictions that matter.—Rev. Bernard Bell.

There is some advantage in being with the minority. One must affirm.

God himself, sir, does not propose to judge man until the end of his days. Why should we?—Dr. Johnson.

He who criticizes, passes judgment, and he who judges intimates that he himself could do better.

We hear all the sermons for the folks in the next pew.
—Dr. Johnson.

The arrows of truth are deflected by the armour of conceit.

Truth is greater than fact, for truth is fact interpreted.
—Rev. Hughes.

When the light of truth shines on dull fact it becomes luminous.

If you can knock a laugh out of trouble, as often as not you'll draw its sting at the same time.—Eden Phillpotts.

Trouble breeds amid the dead leaves of melancholy. The sunshine of a cheery soul will kill its germs.

Life seems to me not a state of being, but a process of becoming.
—Henry van Dyke.

We reach the far shore only that we may cross the intervening land and sail again.

I would rather be hissed for a good verse than applauded for a bad one.—HUGO.

If you are on a 'rising' market be prepared for a heavy discount on the approval of your friends.

H.B.B.

BLESSED ARE THEY THAT MOURN

RUSSEL B. SWENSEN

A handsome young rajah of India named Guatama had been reared in ease and luxury from the day of his birth. He had been kept from any experience of sordid evil or suffering. He had married a beautiful princess and was blessed by the birth of an infant son. He had in rich abundance all the delights, comforts, power, and recognition which most men desire. But one day he saw an old decrepit man, then a sick person, and finally a corpse. These experiences of evil and suffering completely destroyed his peace of mind and enjoyment of pleasure. His soul was filled with horror and dread in the realisation of the extent of suffering and the inevitable approach of death which came to mankind. One night he fled from his palace and went into the jungle to find peace of mind through rigorous and harsh denial of the flesh and all pleasure. This attempt was a failure. After a number of years he attained inner peace and assurance through the control of his desires and the living of fundamental moral principles. He gained many disciples and became known as Buddha, or the Enlightened One.

There are few individuals who do not ultimately realise that life is beset with suffering, sorrow, and eventual death. Jesus was talking to such people at the time he uttered the Sermon on the Mount. The lot of the Palestinian peasant was a hard one. There was an impending conflict against the Roman overlords. Economic distress and ecclesiastical burdens were especially pressing upon the backs of the masses. They were also made to feel distinctly inferior to the zealous Pharisees since they were not proficient in keeping

the minutiae of the Law of Moses. The forces of nature were not understood as they are now and seemed most cruel and capricious as famine and disease periodically swept over the land. Therefore, when Jesus stated his second beatitude, "Blessed are they that mourn," he knew it could apply to the bulk of his audience.

There are many types of evil which cause human suffering and sorrow. Some are due to the individual's own sinful and ignorant actions. But many types are the result of powers and influences beyond his control. For example, the awful and castatrophic forces of nature, such as storms, floods, earthquakes, etc., frequently cause much destruction and desolation of life and property. Also, there are evils within human society which warp and pervert a person who is reared in areas where these are particularly prevalent, such as a slum district. Sometimes economic depressions wipe out the security of many people with a shocking abruptness. Health and strength are often but temporary possessions before disease and accidents levy their dread toll. Wars and class conflicts periodically plunge people into a seething caldron of hate and violence wherein the ordinary joys and happiness are quickly extinguished. The death and loss of loved ones is always an occasion of acute anguish. Because of the reign of science, people of this modern era are no longer troubled to the same extent as the ancients were relative to the evils of nature. However, they are frequently not so well prepared to meet tragic suffering because they are so used to ease and comforts and are not inured to

hardship. They have become so accustomed to expect a great deal from life that frustration of their desires causes them to suffer keenly.

Why did Jesus bless those who mourn? Was he exalting pain as a beneficial and useful phase of life? Was he encouraging a melancholy outlook upon life? An analysis of his basic teachings and his final words relative to the sorrowful indicate that he was not blessing sorrow as the ideal condition. The people before him had had more than their share of hard times. He was promising them eventual relief from their sadness, for he said, "Blessed are they that mourn: *for they shall be comforted.*" In the Gospel of Luke this emphasis upon the transition from grief to joy is even more marked. "Blessed are ye that weep now: for ye shall laugh," (6:21). In other words, he was promising them two things. First, most suffering does not last a lifetime. The average life is a mixture of joy and pain. Hence, most of these people could hope for the dawn of a brighter day in the midst of pain. But secondly, he was offering them the strength, courage, and optimism which would flood their souls as a result of their faith in Jesus and his teachings. The whole tenor of his thought and teachings is contrary to an emphasis upon pain and suffering as inherently good in themselves. He called his message the *Evangelion* or Good News. We call this term the Gospel. He was always positive in his teaching about the good and abundant life. Courage, faith, hope, good will, and love pervade his words and actions. The mood of the Gospels is one of exalted rejoicing, not that of gloom and sorrow. To call him the "man of sorrows" is directly contrary to the picture of him drawn by the Gospel writers.

There is no glorification of monastic morbid asceticism in him. He promised a joyous salvation to those who had a dynamic faith in the Gospel.

The joy and strength which are characteristic of the true believer in Jesus is well illustrated by Brigham Young when he referred to his attitude toward the sufferings he had endured for the sake of the Gospel. Although his privations had been great, they were completely swallowed up in the faith, hope, and joy which had come to him through his activities in behalf of the Kingdom. "We are the happiest people when we have what are called trials: for then the Spirit of God is more abundantly bestowed upon the faithful. . . . We have passed through a great many scenes, we may say, of tribulation, though I would have all my brethren understand that I do not take this to myself, for all that I have passed through has been joy and joyful to me; but we have seemingly sacrificed a great deal, and passed through many scenes of trial and temptations, no doubt of this. . . . I have, myself, five times before I came to this valley, left everything that the Lord had blessed me with pertaining to this world's goods, which, for the country where I lived, was not a very little" (J. A. Widtsoe, *Discourses of Brigham Young*, p. 533). This is the type of optimistic, bold, and joyous spirit of the genuine believer in Jesus Christ.

Jesus also stretched that a sound and clear-sighted philosophy of life and its values gives to each believer an accurate perspective relative to understanding life's basic problems. He made clear that God rules the world of nature and exercises his control over the universe. Jesus described this control in poetic fashion by stressing God's concern for the sparrows and the flowers of the field. In other words, he made

clear that the universe is not dominated by chaos. It is essentially friendly to man. When Jesus referred to the accidental killing of eighteen people by the fall of a tower at Siloam, he did not put the responsibility upon either God or the people (Luke 13: 2-5). It was by chance or accident that they were standing beneath the building when its walls crumbled. God did not cause it to fall, and they were not sinful people who had to be punished. They were merely the victims of an unlucky coincidence.

By living intelligently, righteously, and hygienically, we can avoid much of the evil which is the consequence of sin and physical illness. But sometimes upheavals in nature and society are so vast and powerful that many innocent people are engulfed in them. Often the good die in their youth or suffer great personal losses while the wicked prosper and live to a ripe old age. In this terrible war many of our finest young men have died and suffered horribly, while others who are far less worthy have been preserved without a scratch. Is God to blame for this apparent injustice? No, for when an individual happens to stand in a place where the forces and elements of nature strike, he is bound to suffer just as those people did who were beneath the tower of Siloam.

God has given to man freedom of will and placed him in a world full of dangerous and powerful forces. Adam was commanded to subdue the earth, and his descendants are still trying to do this. The prize of success in overcoming the natural environment is health and prosperity. The penalty is disease, suffering, and death. In this struggle between man and nature, God has not suspended the universal laws which govern matter and forces of nature.

Many of God's choicest individuals have died in spite of the praying for their recovery. Frequently their relatives and friends have questioned God's justice because of this. But in practically every case the victim had inherited a weak constitution, or he had carelessly, or accidentally broken the laws of health, or met with an unfortunate accident. Often the best medical aid was not available and so death resulted. If God were responsible for deaths that occur, this would establish the doctrine of predestination which Latter-day Saint theology rejects. Or it would make God a most capricious and arbitrary deity. But men must die. All men also have free will, and in the exercise of it they often bring evil upon themselves and other people too. If God were going to eliminate all evil in answer to our prayers, he would have to suspend the principle of freedom of choice, and the necessity to struggle against opposition. Thus, in order to gain salvation man must make choices and struggle against evil. In this way mind and character are developed. But in this process, danger, suffering and death attend every step. If we have the faith which Jesus emphasized, we will not give way to excessive grief when the loss of our dear ones occurs, nor will we blame God. The hope of an ultimate reunion and the confidence of a final victory over evil should sustain us.

Jesus thus held out to those that mourn the hope of an eternal victory. They were not to enjoy their sadness as if it were in itself a divine virtue. But they were encouraged to fight evil with the assurance of a final triumph. He himself fought against the spiritual evils which afflict men's souls and often healed their bodies of physical ills. He even told the Pharisees that it was better

to do good on the Sabbath to those in need than to observe it in strict compliance with ecclesiastical usage.

The Latter-day Saints have not been content to sit passively by with fatalistic resignation and wait for the course of destiny to unfold. They have always been most active in combating evil, both in society and in nature, in order to establish their social - religious commonwealth. When the pioneers lost their loved ones, they felt that the departed ones had merely changed their sphere of labours for the Kingdom. The survivors did not slacken their efforts in the least in their attempt to subdue the desert. Our leaders have always been concerned to improve environment of the saints with the view that the spiritual nature of man flourishes best in an area that has been purged of negative and evil tendencies. They feel that although there is much evil in life, it can be eventually overcome by man's united and whole-hearted co-operative efforts. Brigham Young expressed this point of view with pointed vigour when he said, "As this Kingdom of God grows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from wickedness. . . . A great many think that the Kingdom of God is going to bless them and exalt them, without any efforts on their part. This is not so. Every man and woman is expected to aid the work with all the ability God has given them. Each person belonging to the human family has a portion of labour to perform in removing the curse from the earth and from every living thing upon it. When this work is performed, then will they possess all things." (J. A. Widtsoe, *Discourses of Brigham Young*, p. 675.)

Another basic fact must be stressed with reference to human sorrow that is most important. This deals with the evaluation which we put upon the things of this life. In chapter six of Matthew, Jesus speaks about the final goals of life. If man strives for the heavenly spiritual values, then neither thieves nor the change of fortune could rob that man. But if he is wrapped up with concern for the materialistic goals of life, such as wealth, fame, and power, then he is highly susceptible to unhappiness when fate upsets his worldly fortunes. This type of insight into the real values of life is another reason for the joy and strength which the saints of ancient and modern times possessed in spite of persecutions and sufferings which would appall the "tender" souls of many modern people. These sturdy believers could bear powerful witness to Jesus' words, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33)

It must be admitted that sorrow itself has a beneficial effect upon man when it is not allowed to crush him. It makes him more tender and sympathetic to the ills and unhappiness of others. It makes him more humble and impels him to seek solace in the strength and comfort of sincere prayer. It enables him to enjoy the sweet after having tasted the bitter. Often the lash of suffering and defeat goads him to fight determinedly to the achievement of his goals and ideals. But we are undiscerning of the true spirit of Jesus and his teachings if we think that he exalted suffering for its own sake and encouraged a melancholy frame of mind as a spiritual asset.

INSTRUCTOR.

BECAUSE:—

- (6) It says to all "Come let us reason together" and so come "To the conclusion of the whole matter"; it also declares that "Truth is reason."

BECAUSE:—

- (7) It declares the fundamental principles of the Gospel to be as simple as "2 and 2 makes 4": so simple, in fact, that a wayfaring man need not be fooled in erring therein.

BECAUSE:—

- (8) It declares that a correct knowledge of these principles is essential for the advancement and eternal salvation of man.

Elder Aubrey J. Parker
Santa Barbara, California

YOU SHOULD INVESTIGATE MORMONISM

BECAUSE :—

- (1) It presents the plain truths of the Gospel of salvation in an understandable language.

BECAUSE :—

- (2) It appeals to man's reason and common sense.

BECAUSE :—

- (3) It teaches the fact that "You can keep your two feet on the ground and still be a good Christian."

BECAUSE :—

- (4) It does not practice any mystical formula, or teach ambiguous doctrine; but teaches plain and practical truths as the way of life and salvation.

BECAUSE :—

- (5) It has no plaster saints in its fold; for it declares that a man serves his God best who serves his fellows well.